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NEWS AND VIEWS

IDEALS TO LIVE BY

THE IDEAL OF HUMANISM

We are seeking to present Humanism as a religious philosophy which denies no particular faith, but which provides a path over which all people can travel toward a unity that rises above the barriers of the beliefs which divide them. In behalf of this common faith, we emphasize a constructive approach rather than opposition to traditional philosophies.

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- 1—Full endorsement of the Universal Declaration of Human Rights approved by the General Assembly of the United Nations at the Plenary meeting December 10, 1948, and world-wide implementation and fulfillment of those rights at the earliest possible moment.
- 2—The use of science to serve society, creatively, constructively, and altruistically in the preservation of life, the production of abundance of goods and services, and the promotion of health and happiness.
- 3—The establishment and furthering of scientific integral education in all schools and colleges so as to emancipate all peoples from the thralldom of ignorance, superstition, prejudices and myths which impede individual development and forestall social progress.
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- 7—The inauguration of a world-wide economy of abundance through national economic planning and international economic cooperation so as to provide a shared plenty for all peoples.
- 8—The advancement of the good life on the basis of a morality determined by historical human experience and contemporary scientific research.
- 9—The development of a coordinated private, cooperative and public medical program which will provide preventive as well as curative medicine and include adequate public health education and personal health counseling.
- 10—The expansion of United Nations functions (1) to include international police power with sufficient armed forces to prevent war and (2) international economic controls capable of preventing world-wide monopolies and/or cartels.

(Successor to WELCOME NEWS)
HUMANIST WORLD DIGEST

A Quarterly of Liberal Religion

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CO-OPERATIVE MEDICINE

By Dr. M. Shadid

Co-operative medicine is a system designed to remedy the shortcomings and defects of the prevailing system of medical care. These defects are as follows:

1. Medical care has become too costly for most of the American people. This is so well known to all of us that I need not enlarge on it.

2. The sole or individual practice of medicine is not adequate any more. The practice of medicine has become too complex. No two or three physicians can practice scientific medicine. It takes a group of physicians and specialists and technicians organized around a hospital to deliver a good medical article.

3. The present system of medical care makes no frontal attack for the prevention of disease. It is easier to prevent fire than to fight fire, and easier to prevent disease than to cure it. Still organized medicine is occupied mostly in treating illness. The patient comes to the doctor when the disease is well established. For example: an attack of glaucoma ending in blindness is the result of eye trouble extending over a period of months or years during which blindness could have been prevented. The doctor finds himself in the position of a private tradesman. He has something to sell, and only sick people buy them.

4. The Surgical Racket. I dare say nearly half the surgical operations performed are unnecessary. This is an anti-social policy. Sickness and death should be to nobody's advantage. No one should look to them as the hope of his livelihood. An injury to one should be felt as an injury to all. Said Doctor Paul Hawley, director of the American College of Surgeons, "I can show you where 60 or 70 percent of the appendices removed are normal." Dr. James Doyle of Beverly Hills, California, said that he studied the cases of 546 Los Angeles women who under-

went operations in 1948 and that in each case ovaries were removed although they were normal or nearly normal.

5. Fee-Splitting. Fee-splitting is what its name implies; the dividing of fees between the general practitioner and the surgeon who operates on the patient sent to him by the general practitioner. Obviously, there is no way to reckon its spread for it is a black market enterprise. I would guess that it is much more wide-spread than it was in 1907 when I first began practice and was offered \$100.00 from a surgeon to whom I had referred a patient for an operation.

In 1944, the Moreland Commission of New York reported to Governor Dewey: "Kickbacks ranging from 15 to 50 per cent were paid to more than 3,000 physicians in New York, Kings, Bronx, and Queens counties alone. The medical societies have seemingly closed their eyes to this widespread system." Testimony showed that referring physicians demanded kickbacks from everybody, surgeons, X-ray laboratories, surgical appliance companies, opticians, and even specimen analysis laboratories.

Some eye doctors defraud patients by taking "kickbacks" from optical houses filling prescriptions for their patients. When this racket was exposed doctors began to have the glasses delivered to them and to add 100 per cent (in addition to their fees) to the opticians' charges. This was recently revealed in Milwaukee by Willis L. Hotchkiss, Assistant United States Attorney, who commented "some doctors used to get rebates as high as \$40,000 a year and they don't like to see that pile of boodle go out of the window."

Because of this racket of fee-splitting many people wear spectacles who have no need for them. A survey in the Reader's Digest of August and October of 1937 showed that all of its polled patients were told they needed a change of glasses just about as often as they changed optometrists.

To remedy the defects in the prevailing system of medical care, I decided to apply the principles of the co-operative movement to it. I determined to have a large group of people organized into an association, to build and equip their own hospital, and through a board of trustees of their own choosing to employ physicians and specialists to serve them on a salary basis.

In western Oklahoma there were more than 100 co-operative cotton gins. Each farmer who wanted to join the association had to pay \$100 to build the gin, and each member of the gin had his cotton ginned on a cash basis, and received a dividend at the end of the ginning season. I figured that if the farmer could

pay \$100 to build a gin, he could afford \$50 to build a hospital and pay \$50 per year for medical and surgical care for his family.

The majority of people who cannot afford to pay for high-grade medical care and hospitalization on a fee-for-service basis can afford to pay for it if permitted to pay a given sum periodically whether ill or well. They can afford to pay so much a month or so much per year.

Late in September 1929 I contacted the surgeon who owned the larger of the two hospitals in Elk City, and who was the president of the County Medical Society, and handed him a detailed typewritten statement outlining a prepayment plan for medical care based on the principles outlined.

The plan called for 6,000 families (in my county then there were 7,000 families) who would each buy a fifty-dollar share of stock with which to build and equip a hospital, to buy the two existing hospitals in Elk City, and to build a clinic building to house the diagnostic operating staff, and who would pay \$50 each year for their medical and surgical care.

Hospital care was not to be covered but was to be paid for as needed at a low daily rate. The reason for this was that the people whom we intended to reach were of the low income group and had never had any experience with paying out money as a form of insurance against sickness. The Blue Cross was not then in existence. Even today less than 4 per cent of the Blue Cross subscribers are farmers. Indeed, to insure them against hospital care in addition to medical and surgical care would increase the premium and make it prohibitive. Furthermore, except in emergency cases the farmers in southwestern Oklahoma do not go to a hospital. Prior to the building of the Community Hospital, I delivered about 3,000 babies and in no instance was the delivery in a hospital.

The prepayment plan stipulated that the medical men in the hospital territory in the county, 20 in number, were to meet and organize themselves. A given group, eight in number, representing surgery, internal medicine, and the specialists were to be assigned to the hospital where they would examine, treat, and operate on all cases referred to the diagnostic center and hospital by general practitioners, twelve in number.

Six thousand families, each paying \$50 for complete medical and surgical care, would bring to the medical staff \$300,000. It was proposed to pay the eight specialists \$150,000 per year and the 12 general practitioners an equal amount. This sum,

if it were equally divided, would pay each specialist \$18,750 per year and each family doctor \$12,500 per year.

How could the family doctors agree on the distribution of this amount among themselves? At any given time some doctors earn a lot more than others, and it would not be fair to make an equal division, for some doctors would be in greater demand and do a lot more work than others. The matter might be simplified by letting each member of the co-operative designate on his application the name of the physician he selects for his family doctor. At the end of each six-month period, a member might have the right, if desired, to change his family doctor for another. It would be a simple matter to pay each family doctor say \$25 from the \$50 accruing from each family that designated him as its family physician, the remaining \$25 to go to defray the salaries of the eight specialists at the hospital and other clinic expenses. If Dr. Smith should be designated as family doctor by twice the number of families that designated Dr. Jones, then Dr. Smith would get twice the income that Dr. Jones received.

The eight specialists would have to agree among themselves as to the distribution of their total incomes.

It might be objected that all 6,000 families might not join the medical co-operative and therefore the income would not be as stated above, but considerably less. This, however, is not a valid objection, for those who did not join the co-operative would have to continue to pay for what services they received from the general practitioners or the hospital group, as they did before, which would amount to more than \$50 a year per family. And it would not be long until in self-defense they fell into line as members of the association. Furthermore, under this co-operative setup, the man who is not a member of the co-operative could not employ one physician one time and another physician at some other time and evade both doctors' bills by going to still a third one the next time, for the obvious reason that the doctors in the area would for the first time be organized not on a sentimental ground but on an economic basis.

This plan I envisioned would solve the problem of the high cost of sickness, improve the quality of medical care, and enable the participants to call on the doctors for regular examinations and preventive medical services as well as medical and surgical treatment without any thought of having to pay fees; I expected too that it would remove the incentive on the part of the doctor to perform unnecessary treatment and operation.

But the surgeons who are usually the leaders of the county medical society, and who owned the two local hospitals in Elk City, rejected the plan, not because it was not ethical but because it would reduce their income. They had been splitting fees with the general practitioners and performing a lot of unnecessary operations.

Therefore I went ahead and organized a co-operative health association and as a result I had a fight on my hands that lasted 23 years. I had to appear before District Court twice and before the Supreme Court of the State of Oklahoma once. I was accused of being unethical (I had been a member of the society for the previous 20 years) and guilty of steerage. The doctors' fight came to naught for they had not a leg to stand on. But the doctors continued to ostracize our staff doctors and refused to admit any of them to the county medical society.

In 1950 we sued the county medical society for \$300,000.00 damages. Our attorneys were Judge Thurman Arnold, former assistant Attorney General of the United States, and William Hamilton, formerly of Yale University and member of the Committee on the Cost of Medical Care. The defendant doctors put the case off from time to time and in 1952 came around and agreed to take in all of our doctors in to the Association, provided we withdrew the lawsuit. Up till the suit was withdrawn the state association had been paying the lawyers' fees and the court costs which had amounted to \$12,000.00 or more; when the state association told the county doctors they would continue to pay these fees, they would pay no damages, the county doctors agreed to take the doctors into the society and have the lawsuit withdrawn.

We started with a two-story building: on the bottom floor doctors' offices and administration; the top floor 20 beds. Today we have a 100-bed hospital and a beautiful clinic that will accommodate 13 doctors. We also have a nurses' home that will accommodate sixty nurses. Both hospital and clinic are air-conditioned.

Similar institutions have been organized and are functioning in many states, the states of Washington, Minnesota, Wisconsin, New York, Kansas, Missouri, Washington, D. C., Texas, etc. In Texas, most of these co-operative hospitals were destroyed by doctors from within or without. Many states, at the behest of organized medicine, have enacted laws forbidding the building of co-op hospital associations.

Many years ago through the efforts of the valiant Senator Hum-

phrey of Minnesota, we introduced a "Co-operative Health Act asking for Federal subsidy for the indigent to enable them to join these co-op health associations," but without success, although we did have a public hearing on the bill. Organized medicine has a terrific lobby in Washington. As I see it now, National Health Insurance as advocated by the Senator Murray of Montana is the best hope of the American people.

Editor's Note: Is now in Hoopa, Calif., aiding the people in that locality to organize a co-op hospital. Also see book review this issue re "Crusading Doctor."

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ON THE CHALLENGE OF THE SPUTNIK

By Leo Francis Koch

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Perhaps it is too soon to assess the significance of the Sputniks for the future of humanity. Nevertheless, there is already widespread agreement that they pose severe threats to the future security of the democratic nations of the earth. It seems to me that Humanists should be in the forefront of the discussion which must precede an enlightened and constructive consensus of opinion.

Albert Schweitzer pointed out that civilization has a spiritual basis as well as a material one, and the assumption has been that the ideals epitomized in the Sermon on the Mount are desirable for humanity. As means to this end, Humanists subscribe to knowledge of the principles of democracy and science.

Presumably, Humanists need no reminder of the basic premises around which they have rallied, and to which they are dedicated. Let us further assume that these premises are sound and that our faith in them is warranted. What then? Here is the challenge of the Sputniks! What is to be done about it?

Are Humanists in the twentieth century, like the scientists of the nineteenth century, going to exercise their intellects only within ivory towers; or will they muffle their faith with a barrage of verbal platitudes? Or, are they coming out of their corners fighting, now that the beep of the space age has sounded?

The community of Champaign-Urbana, Illinois, probably is typical of many American cities. Its vested and vested interests are firmly entrenched and not at all interested in precipitating any unavoidable disturbance of the rituals with which they fill their waking hours.

To be specific, I conversed seriously, and at some length

with the principal of the junior high school which my daughter attends. Then I challenged the local Unitarian minister to help me stimulate greater interest in the community in the teaching and study of science. Both of them were apathetic and preoccupied with other problems.

Next, I wrote a lengthy letter to the editor of the local newspaper (Champaign-Urbana Courier, 16 Dec., 1957), stressing the all-important influence of science on our present mode of existence, and the possible dire consequences of failing to keep up with the Communists in controlling the future direction of our social evolution. The response of the editor and one reader was to hark back to technocracy and the need to educate the "whole man."

Thereafter, I sent my message to the editor of a liberal magazine and she returned it with the discouraging comment that she would print it only in the form of an abbreviated letter.

Meanwhile, I did find some sympathy for my view among colleagues at the University of Illinois and among the few members of the Humanist Society of Illinois. As a seminar I pointed out that changes in our educational system below the college level are long range measures. Even a senior in high school cannot contribute to scientific research for another seven or eight years. There is good reason to doubt that we have as much as that to squander. The fact is that the adults of today are making the decisions which will be effective for the next few years.

In answer to my plea that only an all-out program of adult education can salvage our rank among the leading nations, graduate students informed me candidly that if their parents were a fair sample of the population, any effort to reach adults generally is futile. Thus it seems that my efforts to stir the grass roots from their usual planted relationship to their *status quo* in Champaign-Urbana, Ill., has come to naught.

There are senators and representatives to whom I can write. However, reliable sources claim that congressmen are concerned only with crash programs for more military research. Their attitudes are well exemplified by the recent raise in salaries for physicists and chemists but not for biologists or others.

Thus I am left with the hope that Humanists, at least, will take the Sputniks at their face value. Through our meagre resources we must try to make our society operate scientific inquiry more efficiently for democracy than the Communists can for communism. This means that much more emphasis on scientific attitudes

in schools, fraternal organizations, churches, and business as well as in our research laboratories.

The very rapid rate of progress in science and technology among the Communists leaves no doubt about their total dedication to the methods of science in the material sphere of existence. If we can only keep pace with them we may reasonably assume that our firmer spiritual foundations will enable us to compete with them without fear of failure.

However, we cannot expect human spirit to compensate for a lack of scientific inquiry. Scientific technology provides the flesh and bones of our culture as well as our spirit, and without continual replenishment of this flesh and bones, the spirit will wither with its material roots.

Americans must awaken to the need for more science, scientific attitudes, and knowledge, and less sports, less comedy on radio, television and screen; and less conspicuous consumption of luxuries. If Humanists will not unite to do this, it seems no one else will. What does it matter if these Humanists call themselves Adult Educators, Agnostics, Atheists, Ethical Culturists, Freethinkers, Individualists, Materialists, Naturalists, Radicals, Rationalists, Reformed Jews, Scientists, Technocrats, Unitarians, United Federalists, or Universalists? The important task now is to unite in the face of a common crisis. We must seek ways and means to cooperate in awakening America to the challenge of the Sputniks.

If Humanists can exercise the leadership which is so urgently needed now, perhaps they may yet, as a movement, attain the worldwide respect and prestige, to which I feel that their faith entitles them. Creative leadership is needed in each community. We cannot spurn any resource, however flimsy it may be.

* * *

THE ROLE OF A GADFLY RELIGION

An address by Rev. Stephen H. Fritchman, Minister
The First Unitarian Church, Los Angeles

Religion has many good rules to play in a man's life. In concentrating this morning on the gadfly role, I am not forgetting the other functions of a healthy faith. Religion helps a person find larger perspective for his life, it keeps him from the fragmentary and chaotic approach to life which tempts us all, it provides support and strength for meeting the tragic and frustrating experiences which are the lot of all humanity. It opens a man or woman to the knowledge and emotional resources needed for

growth and sensitivity to the problem of other people as well as himself. It prepares a person for the invasion of beauty and enjoyment which is every man's heritage if he will but claim it.

But this morning I hope to limit myself to the astringent role of religion as spur and agitator for the rich and mature life.

We sometimes forget that in the great world faiths, ancient and modern, this function of gadfly criticism has been present, even though organized churches have had a genius for obscuring the fact. I want today to emphasize as firmly as I know how that by criticizing our own lives, and our world of human relations, we transcend our world and exercise our freedom as men. Because there is so much that is soporific in contemporary religion, I want to remind you of the historically rooted astringent and critical element.

In centuries past, and for many millions today, this gadfly function of religion has had a supernatural authority. God is the judge at the door, the critic at the gate, the measure of nations. But in a scientific humanism there is an equal necessity for maintaining this function of critical judgment, this spur of conscience as central in religion. In recent weeks of summer reading I have been impressed with the number of writers and observers who have felt the peril of a culture and civilization bereft of self-criticism and militant agitation for progress . . . a peril that is not academic or theoretical, but terribly immediate.

It is my conviction that the aim of life is the unfolding of the individual's creative powers, alone and in concert with his fellows. Everything in our present world that anesthetizes us to our possibilities is therefore a threat to this unfolding and growth, and there is much that does so anesthetize us. I meet good people who are fearful of self-examination, of objective criticism of others and their ideas, of sharp and caustic judgment of our social and political habits. The endemic sickness of our time is conformity and silence. This is a sickness that can destroy us, individually and collectively, and it is doing so at this very moment, to millions of people.

The official and established religions have, with rare exceptions, contributed to the soporific process, the deadening of man's critical faculties which are his chief source of advancement and freedom. I believe it was Eric Fromm in his exciting new book, "The Sane Society," who commented that religious enthusiasm for the past 200 years has been found in movements which have broken with traditional religion. I know how true this is from my experiences as a minister in Los Angeles. For example,

two generous contributors to our work here wrote me this week that they wrestled with their consciences and decided they could not join us because of the fact that this is a **church**, and this was an insuperable obstacle, in their way of thinking, to the freedom which is man's birthright. Now whether they are wrong or right about our particular society they are reflecting Eric Fromm's conclusions: That religion for millions of fine people seems inimical to human progress; in its organized form it seems to have supported docility, conformity and submission to arbitrary authority. Stanley Rowland, Jr., religious news reporter for the New York Times, has a splendid article in the July 28th **Nation**, "Suburbia Buys Religion."

"The Holy Ghost," he observes "had better stay ghostly and the preacher platitudinous, for the homogenized suburbanite likes his religion, unlike his martinis, diluted. He wants sermons to comfort him, console him and to inspire him to more pleasant living, but never to challenge him with the real realities of today's revolutionary world."

Mr. Howland could be describing Los Angeles as well as Westchester, New York. One thing the religious revival of 1956 does **not** want is the old-fashioned preaching with a barb, such as once came twisting out from the lips of Savonarola in Florence, John Donne in St. Paul's, London, Bishop McConnell in Pittsburgh. No, people say, give us Miltonian sermons, soft and soothing, but for heaven's sake don't take us into the eddies and torrents of controversy.

It is tragically true that religion in its organized form has usually demanded a profession of dogma, it has been a foundation of conventionality, of conservatism and even reaction, leaving the element of enthusiasm, fervor and living faith in man to the unchurched, the rebel and the non-conformist. Dr. Fromm in the passage I just mentioned gives as example of the true religionist, outside the church, men like Condorcet, St. Simon, Comte in France, Fichte, Hegel and Marx in Germany, Paine, Jefferson and Franklin in America. You and I think of later examples to supplement his: Colonel Robert Ingersoll, Henry Thoreau, Clarence Darrow and Theodore Parker . . . men who found the official churches boycotting their efforts, frustrating their plans, and placing them on a list of the excommunicated. I am not saying that all rebels are right by definition and all orthodox believers wrong; I am saying that religion as gadfly and spur has more often than not found itself exiled from official ecclesiastical approval. The worst enemies of Jesus, Buddha, Mohammed, George

Fox and Roger Williams were not atheists but ordained clergy at the altar.

I mentioned Clarence Darrow. I hope some of you have seen the play, "Inherit the Wind," which portrays with eloquent power the profound religious spirit of that great Chicago attorney who came to the defense of young Scopes, the science teacher of Dayton, Tenn., a quarter of a century ago. Darrow's unorthodox religious enthusiasm is specifically spelled out in the closing moments of the play with sensitive and sympathetic skill by the authors. Here was a moving drama of religion as gadfly far superior to any sermon that I could possibly write. Clarence Darrow honored man the thinker with a holy zeal. It is unhappily true that professional religious leaders have all too often an occupational fear of the thinking man, or the reforming man. It is no accident that conservative governments in all areas, including our own, have recognized this fact and found the priestly class invaluable allies in maintaining the status quo. The lag of the churches in supporting social change is all too familiar.

I am not alone in these observations. Professor Harvey Seifert of the School of Religion at the University of Southern California recently published an article in the *Christian Century* entitled "How Far Is Ahead?" I should like to quote one or two of his observations. He says: "Social liberals are today creeping along the left side of the middle of the road. Most of them are preoccupied with a mild reformism which is only modestly different from the 'new conservatism'. They seem content with tiny tinkering at the social structure. In a changing society we can miss our goals by a wrong program or by a pace that is too slow. We cannot expect, for example, to achieve such ends as disarmament by moving at a turtle's tempo." He then takes the neo-orthodox in Protestantism to task for their emphasis on the sovereignty of God interpreted in such a way that the nerve of human effort is severed. "They reject the role of human reason, they neglect the human potentialities for goodness so that we end up with an ethics of accommodation." I like that telling phrase . . . an ethics of accommodation. It is precisely what results when a church forgets its gadfly function. If we teach the evil of human nature, and stress a deep pessimism about man's powers, as the neo-orthodox do, we leave men and women without courage or hope to remedy their plight; they end up leaving the matter in the hands of a transcendent God who seems to have a time-table of his own, strangely unrelated in the prevailing misery of man. These are my words, not Dr. Seifert's, but they are in tune with

his further comments. The danger of neo-orthodoxy today, says Dr. Seifert, is that it seems satisfied with pressing for compromise, unnecessary compromise. In calling for choices amongst prevailing compromises, we settle for something less than the best possible. This is precisely the point. A religion that loses its gadfly quality settles too soon and too easily for less than the best possible at any given moment. Says Dr. Seifert: "Love has strategies and resources which are revealed only to him who is willing to invest energy and imagination in the exploration for novel alternatives." And I would add to Dr. Seifert's fine words my own conviction that theology, orthodox and liberal, needs a gadfly these days. Our entire philosophy of religion needs some shocks and stirring of the waters. Our Unitarian pulpits and church schools are still on the whole (with a few exceptions) running along on a watered-down Channing theism, a slightly rephrased James Freeman Clarke liberal Christianity, or Herbert Spencer humanism, and we are due for a rude awakening. The God of the pre-Darwinian and pre-Einstein world is ceasing to be a reality to millions. No genteel ambiguity and learned juggling of medieval or transcendental theology can make the new knowledge disappear. Modern science has closed the door on a vast number of our religious presuppositions. Piety and good works of charity will not replace some hard thinking if we are to keep our church open.

If religion is truly a gadfly it will insist that we go beyond what Reinhold Niebuhr once called "Boy Scout ethics." We are failing in our responsibility if we become a group saying "Me Too" to tentative timid proposals for creeping forward. In the field of public health, in international relations, in economic affairs, the church has a tremendous opportunity to make far-reaching, imaginative proposals today. Some religious leaders, notably amongst the Quakers and the Methodists, are lifting up their voices. I hope the Unitarians will in due time find their voices too. Meanwhile we had better note the proposals coming from those of religious fervor outside the ranks of church and temple, men like Harrison Brown at Caltech and G. D. H. Cole the British Socialist and Prime Minister Nehru in Asia, to mention three examples at random.

What I am seeking to say today is that the employment of critical imagination is one of the hallmarks of our being human and that without it we are but half-men. The democratic way of life calls for whole men and it cannot function without them. Only the whole man is a moral man. The entire life of the indi-

vidual is nothing but the process of giving birth to himself. We should, if possible, be fully born before we die, though it is the tragic fate of most individuals that they die before they are fully born.

I am saying that authentic religion gives man a divine impatience and restlessness until he achieves his possible best, that it whets his "passion for excellence," to use Rufus Jones' inspired phrase. Our task is to resist all the forces around and within us that suggest surrender and apathy. The danger in past centuries was that men would become slaves; in our time it is that men will become robots, that we will lose that which makes us most truly human, our power of thought and feeling. We must assume the responsibility of being men and women or perish. The situation in which we find ourselves is not impossible, but it is difficult. Our very apathy can be our destruction. I was interested in noting Mr. George Gallup's late poll which indicated that the American people are ready for far more progressive legislation and action than their Congress gave them in the session just ended. His interviewers discovered that the public is ahead of both political parties on abolishing poll taxes, on federal aid to education, on interracial integration in the schools, on statehood for Alaska and Hawaii, on suffrage to citizens in the District of Columbia and on a reform of the primary system to give the rank and file voters a greater voice in selecting candidates. The reason I mention this is that only by more vigorous activity by plain work-a-day citizens can we in any year, let alone an election year, compel a greater response from our professional politicians. No salvation, in religion or politics or education, comes from the skies, or from the top echelons of power. It comes, if at all, from the militancy, the energy and the critical thinking of the rank and file person. It is the common man who turns the world upside down. The merchandiser of motor cars or washing powders, the party politician and the television producer may all flourish under a civilization of robots, but healthy religion concerned with the welfare of homo sapiens sees in robotism the death of humanity.

It is your task and mine in a time such as this to remember vividly that there is no achievement in human experience, no record, nothing of beauty, no boon of science that cannot now be rescinded and swept into a void. It is this fact that distinguishes this generation from all previous generations. We possess total authority not only over our own time, but over all the ages and works of man. Earlier generations have had the power to affect

history, but we have the power to expunge it. We have in our hands, with the means of mass destruction now known and available in our arsenals, the power to reverse history, to return to the wilderness and the desert. We were therefore never in such jeopardy. The plight of man is not however hopeless. The individual has not been totally transformed into a robot. Man can think and man can act. We do not have to await a solicitation from others. We need not lie down to take the anesthetic needle. We can think, we can talk, we can indulge in association for our own welfare, and a gadfly religion commands us to do just these things. We can free ourselves of trivialities and nonsense. We have compelling obligations to assess and exploit our powers. There is nothing to stop us but our selves from achieving the dedication of a Jeremiah or an Amos, a Buddha or a Confucius. We can have the ardor of a Tom Paine, the energy of a Jefferson, the love of excellence of a Carey Thomas or a John Donne. We need not become a nation of shopkeepers and hoarders, playboys and TV viewers, bereft of initiative and resourcefulness. As Norman Cousins said so well in his mid-summer editorial in the *Saturday Review*: "It is not enough to wear the garment of religious identification, a man must accept the ethical and moral obligations of that religion." It is not enough to boast of the gift of rational intelligence, a man must nourish it and work at it and apply it, and often defend it at risk of prison, ostracism and scorn.

To be sure, there are many roles for healthy religion, mature religion in a modern world, but none is more imperative than the role of goad and spur. You and I are heir to many fatigues and inertias; we have what Professor Schuman Williams College once called a passion for lying horizontal under any political system. We need to remember the incident quoted by my old professor of homiletics, Dr. Harry Emerson Fosdick, the episode of the parish minister who invited his bishop to come and conduct a "quiet day" for his church people. The bishop wrote back and adding: "Your parish does not need a quiet day . . . It needs an earthquake."

I shall conclude as I began by reminding you that unless religion has the sting of the gadfly from time to time it will become an enemy of human goodness, and deservedly perish as a superfluous and vestigial organ, fit only for the dungheap and the bonfire. It was of interest to me that the Catholic bishop of Salford in England recently wrote in a church paper, **The Tablet**:

"To the ordinary citizen today religion is simply irrelevant

to the question of living . . . it is just another museum piece . . . a milestone at the side of the road along which mankind has passed on its onward march." And I would add: It can happen to any religion, Catholic or Unitarian or otherwise, that deserts its duty of prodding the slumbering conscience or sharpening the edge of the inquiring mind or commanding the reconstruction of the social order.

"What is a man, if his chief good and market of his time be but to sleep and feed? A beast, no more. Sure he that made us with such large discourse, looking before and after, gave us not that capability and godlike reason to rust in us unused."

It was true in Hamlet's time, it is even more imperative today.

* * *

CIVIL LIBERTIAN'S VIEW OF 'FOUNDING FATHERS'

By E. C. Vanderlaan

"In God We Trust"; The Religious Beliefs and Ideas of the American Founding Fathers. Selected, Edited and with Commentary by Norman Cousins. Harper, New York, 1958.

From the civil liberties point of view, our only concern with this admirable compilation is that wrong conclusions shall not be drawn from it. Perhaps Mr. Cousins has answered the wrong question. The civil liberties question today is not: Did the Founders have a religious faith? Of course they did, even Thomas Paine. The important questions today are rather: Must the citizen agree with the Founders in all their personal opinions in order to be loyal to their political and social ideas? Did they specifically, as claimed, intend to give our nation a religious foundation—that is, did they aim to set a limit to the permissible opinions of future citizens?

Varied Views

If you have a strong interest in the personalities of the Founders and in the history of religious thought, you will find here compiled materials of the utmost value. Especially interesting are the private letters, in which they could speak more freely than in public utterances. You may be surprised at the variety of their views. Jefferson, John Adams and Franklin, while believing in a Creator, strongly disliked Christian orthodoxy. John Jay, Samuel Adams and perhaps Hamilton were more conventional believers. You will find here the full text of that reduced version of the Gospels which Jefferson compiled with scissors and paste—and it is interesting to see how he used the scissors. You will find John Jay's addresses to the Bible Society, and also Paine's

attack on the credibility of the Bible. The long correspondence of Jefferson and John Adams in their old age will give the reader a vivid conception of the mental stature of these men.

Free Thought

All this is of historical interest, but of historical interest only. Of the idea that the Founders meant to decide what citizens ought to believe, there is here not a trace. Jefferson and Madison are particularly explicit in favor of the fullest freedom of thought. And it is noteworthy that when the Founders made a Constitution, all that they chose to say about religion amounted to "hands off"—no established church and no religious test for office-holders. Jefferson when President even declined to call for a national day of prayer, holding that this is no business of government. Our government of today has much to learn from him.

* * *

COMMON SENSE—AND BILLY GRAHAM

Answering a question as to "Who was Cain's wife," Billy Graham, in a syndicated newspaper column, took a circuitous route which explained nothing. Of course he is following the old religion of questioning nothing and believing everything, regardless of common sense, and just ordinary intelligence.

Let us go along with him a moment, forgetting all we know of the earth's history and evolution of Mankind, and start with his creation.

In that dim, distant past, God created Adam and Eve and in time they had children; and they could only mate with each other. It was a primitive world and must have continued so for ages and ages—people without tools, without a written language, suffering the greatest vicissitudes to live. Adam and Eve perished, as all people must, and what record did they leave? Countless ages later a compilation of writing was made, translated and revised many times. This was called the Bible and is the last word in truth and sacred knowledge. But in all common sense—how could it be? Here Billy Graham must part from common sense. Just where his honesty and conscience fits in, I'd rather leave it to him.

Billy Graham has, by his personal eloquence, moved thousands. But so did Hitler, and countless others before him. But has he taught people anything? The truth is what we are all searching for and he casts a tremendous smokescreen, of unsupportable ignorance—overlooking the great works of our scien-

tists, scholars and historians. He is living in the shadows of the past.

One hundred fifty years ago the great thinker, Thomas Paine, pointed out so clearly that Christianity, Judaism, Islamism and Buddhism all relied on Revelation as the basis of their respective religions. But all refused to believe any revelation except one—each one believing his own but disbelieving the others. Thomas Paine said he must believe none of the Revelations, which are all wholly unsupported. Since there are no records, not even of the life of Christ, (not a single authentic thing he said or did was recorded) why not frankly admit this and see where it leads us.

The welfare of mankind is the all-important goal for which we must all strive. To use our intelligence to work together for each other and the common good requires nothing but common sense and unselfishness—and does not require our relying on mystic or supernatural forces to aid us, and the unrealistic and the somewhat childish desire for some ethereal future reward fades into insignificance. Curiously, no one ever attempts to describe Heaven, for no one could imagine an eternal life without care, worry, wants, or the pleasure of satisfying that want which would not lead to utter purposelessness and unsufferable ennui. The biologist and evolutionist tells us we are animalian in every respect—in spite of great strides in the evolutionary scale—but even so, not as far as some other animals such as the whale, who was a land animal at one time.

So much has been learned from the study of evolution aided by geology and palentology, biology and genetics. Similarly, the historians are pretty generally agreed that if Christ ever existed He was probably born about five years earlier than the accepted date, the basis for our present calendar. There just are no records—so why make them fit the requirements of the churches? Why talk of Virgin birth, miracles, and impossible stories? Common sense should teach any thinking person that a benevolent Lord or God who performed a miracle for one—and not for others—would be guilty of gross partiality—certainly far from divine.

Billy Graham could have given us the thinking of Schweitzer, Thomas Paine, Darwin, Huxley, Bertrand Russell, Einstein, Fred Hoyle, Smith, Browne, and a host of other scientists, thinkers and historians, but he chose sticking to the dim past introducing not one original thought or common sense idea for the real betterment of mankind. Progress and common sense thinking were dealt another blow from the dim distant past. He could have

told his listeners that selfishness, meanness, cruelty and ingratitude are the basest of crimes—really the only sins—and that love of each other, the will to do for others, and work towards the common good are the real purpose of life.

The students, thinkers and scientists have learned so much in the past few hundred years, and we now know much of the immensity of the Universe, that the earth is, in comparison, infinitesimally small, that it has been in existence for several billions of years—that life started here in the simplest possible forms and constant evolutionary change has gone on for countless millions of years, producing ever more complex forms, that Man's advent is comparatively recent but he is subject to the same evolution that has shaped every living plant or animal.

Man has progressed far by constant work, investigation, working out new ideas by trial and error, and those who have progressed the most have ignored the thought of miracles or any supernatural power for either good or evil. They have learned that Man is on his own; he is part of nature, as is every other living thing—that fear of future punishment or hope of future reward have no place in the mind of a scientist or anyone with a sincere desire for good. Fear and superstition should be banished forever.

Billy Graham—why have you failed humanity? Few have the opportunity to speak to so many. Why have you ignored the real historians of Biblical times, the colossal works of Darwin and Huxley, the stupendous works of the astronomers, geologists, palentologists, biologists and a host of other scientific fields? You cannot be totally ignorant of the results of these works.

What is the explanation of why any intelligent being in this day and age of rapid progress should ignore the scientific advancements of the past centuries?

—B. R. Rocca

* * *

BOOK REVIEW

*THE A.M.A. AND CO-OP MEDICINE

This is non-fiction that reads like fiction. It is the story of a socially-minded physician in his struggle to continue the existence of a patient-owned hospital and prepaid medical care against the monopoly power of county, state and national medical societies.

Previous to the decision of the Supreme Court of the U. S. in 1939 declaring the A.M.A. "monopoly" and the practices before the court "criminal methods", all patient-owned hospitals

and group medicine prepayment plans were attacked by the Medical Societies. Physicians in such plans could not join a medical society, thus could not get insurance against mal-practice, could not attend medical schools or clinics, practice in hospitals, engage in consultations, subscribe to certain medical publications or, in some cases, get a state license to practice. All this was done in the name of "ethics": but the word was used in a special medical sense meaning maintaining an economic advantage.

Most of us have been at least dimly aware of this struggle against medical monopoly, but this book gives a first-hand account by the man called "The Father of Co-op Medicine." It's sensational in its disclosures and exciting in every detail as crisis upon crisis is forced upon the Community Hospital in Elk City, Oklahoma. Suspense mounts as management escapes from one seemingly impasse only to encounter another, to win through like a Victorian romance to a happy ending. —Harold Scott

***Crusading Doctor** by Michael A. Shadid. Meador Publishing Co., 1956. \$3.

THEY GATHERED AT THE RIVER

Perhaps we should look at the economics of modern streamlined evangelism. Bernard A. Weisberger's interesting and illuminating book, "They Gathered at the River" gives a full account of the works of the previous evangelists, culminating with the great showman, former baseball player, and organizer of mass high-pressure conversions, Billy Sunday, and his crude theatricals—which produced astounding results if one can believe the statistics of his well-organized backers. Music, theatricals, advertising—nothing was overlooked to bring the crowd, to excite the crowd and at the same time reap a good financial benefit from the backers of the evangelistic movement.

Billy Sunday became wealthy—but time conquers all things, even his frenzy and allure. It was just another passing show, and in time no doubt Billy Graham will have been just another passing show—though his backers have spared nothing to make it a big business and a good show.

As to any real lasting effects, time will tell the story, but since no new knowledge, no new thinking, reasoning or analysis was added to the subject, how can the effects be but superficial and transitory? —B. T. Rocca

STATE WON'T SHARE PAROCHIAL BUS COST

The program of Archbishop Henry J. O'Brien of Hartford, Conn., to obtain public subsidies for parochial schools, has encountered a massive roadblock in the form of an Attorney General's ruling announced August 21 that no payments could be made from state funds to towns for parochial school transportation.

One-Vote Victory

In June, 1957, clerical pressure spearheaded by Archbishop O'Brien had driven a bus bill through the Assembly. It passed by one vote. This bill provided for referendums in towns on the question of public funds for parochial school transportation.

After waiting a year for public resentment to die down, the hierarchy made a trial run on the referendum in two carefully selected Connecticut towns: Brookfield and Newtown. Catholic clubs prepared long and carefully by checking the voter registrations of all Catholic people. The time for the referendum was shrewdly chosen—at the low point of the summer lull when all the Protestant and Jewish clergy were away on vacation—and on a Saturday when Orthodox Jews could not vote.

First Returns

After petitions had been duly presented by Roman Catholic organizers, Brookfield voted on August 9 and Newtown a week later. Brookfield voted the parochial bus transportation 502 to 305. In Newtown, out of 2461 votes cast, the parochial school group won by a scant 25 votes.

The shouts of victory were soon muted to a feeble whisper. Under Connecticut law, half the cost of pupil transportation is paid for by the local school board and half by the state. The Attorney General, John J. Bracken handed down a prompt ruling that under the Connecticut Constitution no state funds could be used to pay for transportation to private schools. His decision has thrown the whole sectarian bus subsidy question into confusion.

Problems Mount

Half the subsidy to the parishes is immediately cut off by the attorney general's ruling. A town that had voted for such transportation might, theoretically, be willing to foot the entire bill. Indeed, the ruling states: "It naturally follows that such cost is the sole responsibility of the town furnishing such transportation service." But it is not quite that simple. The ruling carries an implication that if such an expenditure of funds by the state is

illegal, a similar expenditure by a local school board might also be illegal. School board members who ignore the ruling and proceed to disburse funds for transportation to parochial schools might subsequently find themselves personally liable to a lawsuit for illegal expenditure of school funds.

Roman Catholic ambitions in Connecticut had undoubtedly suffered a serious blow. The immediate repercussion was the loss in state payments of \$3,000 to Brookfield and \$3,800 to Newtown. There will also be long-range consequences which church-state observers will note with interest, for Roman prelates have obviously selected Connecticut to show their political power.

—P.O.A.U. Church and State

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LETTERS TO EDITOR

Dear Mr. Corson:

In the Harvard Bulletin of January 25th, 1947, appeared a letter by Harold R. Rafton of Andover, Mass., from which the major portion of this message to you is adopted.

The breakdown of religious belief, and with it the threatening of moral standards, is a cause of increasing concern. Orthodoxy attributes this breakdown to man's sinfulness; but a prominent clergyman in a recent book, frankly indicates that the impact of scientific knowledge upon religion has been responsible.

Our danger in having linked supernatural belief with moral standards is that the inevitable weakening of the one gravely imperils the other. The remedy of endeavoring to place the new wine of modern knowledge into the old bottles of the historic faiths promises little success. The issue may be squarely met, however, by fostering Humanism, a rationalistic religion dedicated to the ennoblement and enrichment of life through human effort. Humanism is based on science, centered in man, rejects supernaturalism but retains our cherished moral values.

In the book previously referred to, "Religion in the Post-War World" by Willard L. Sperry, editor Harvard University Press, states: Outside formal organized churches there is a great body of persons who are idealists and loyal servants of their fellow men, but who find themselves intellectually unable to profess the traditional faith in God." An English Bishop furnishes the astounding information that "Fifty percent of the intelligent people of the modern world are Humanists!" "These persons," it is concluded, "though ecclesiastically unorganized, deserves recognition."

To meet the needs of this important group, Humanist Chapters

and Fellowships are being formed in many localities. They welcome to membership persons who are in accord with the principles of, and wish to advance Humanism. Humanism encourages the mental attitude which accepts the supremacy of reason and aims at establishing a philosophy and ethics verifiable by experience and independent of all arbitrary assumptions or authority. Consequently revelation, prayer, worship, ritual and other techniques of supernaturalism are discarded for the scientific approach-controlled observation, experiment and verifiable experience.

Humanism has a tremendous potential field. It advocates a philosophy in harmony with facts as now known, recognizing nature as impersonal and inexorable, fostering cooperation under the realization that man has no one but himself and his fellow man upon whom to rely.

The concept of universality has ever fascinated mankind. Art, music, literature, philosophy, government, religion—none has achieved this goal; each has possessed group, race, national or geographic flavor. Of all arts and disciplines of man, science alone speaks with a common tongue. It proceeds from known to unknown by controlled investigation, subjecting itself to the stern discipline of experimental verification. Its technique and manner of thought are alike the world over, its results universally acceptable. Its achievements have remade the world both materially and intellectually.

In contrast, supernatural religion postulates a picture of the unknown upon inadequate and naive concepts of primitive peoples, many times upon pronouncements of mentally unstable individuals, and demands that the known ever conform to this fanciful postulate. It does not embarrass its advocates by requiring proof of their pretensions, but falls back on "faith" to buttress unverified assertions. Against new knowledge its more orthodox devotees invoke alleged authority. But "infallable authority," whether of hierarch or book, finds little warmth in the present climate of world opinion. Its more liberal adherents realize the implications of the new knowledge, yet cling to ancient forms and catchwords, comforting themselves with "interpretations" which fail to reconcile the manifestly irreconcilable.

Humanism is free from such limitations. It is in harmony with the new knowledge of the natural and social sciences; indeed, it is the only religion that can hope to achieve universality. Small wonder then, "that 50 percent of the intelligent people of the modern world are Humanists." The real marvel is that the other

50 percent are not also Humanists!

We of the Humanist viewpoint, who see in man and nature the workings of natural, not supernatural forces, should not remain in lonely isolation, but should join with other Humanists and contribute to their thoughts and efforts. To remain in inactive isolation is to shirk our responsibility in the evolutionary processes of the world. We must not sit idly by while people whose thinking is limited by pre-scientific and stereotyped ideologies are in control of the tools created by science, and are directing the rising generation in the crooked paths of superstition.

Association with the Humanist cause will furnish you with an avenue for service on the side of intelligence, reason and progress. We will be most happy to hear from you at any time. Your questions and suggestions will be welcome and appreciated. Your alliance with us will be a joy.

—Thomas L. Clarke,
Humanist Minister

Dear Editor:

We are interested in your effort to find "A Universal Moral Code." I have been working on an article that brings together in short space the major codes that have been effective through the period of historical record and before that. One recognizes that there is practically nothing left of these old restraints.

We are greatly interested in what you are doing. It may seem small among all the forces operating now but Humanism is likely the shape of the long future.

—John Malick

Bethel, Ohio.

To the Editor of Humanist:

Thinking that this may be of interest to you I offer some suggestions for growing old gracefully and happily.

Love of beauty, sense of humor, interest in other people and above all an increasing ability to distinguish between the important and the trivial.

—Emily F. Beede (89 years of age)

Palo Alto.

* * *

THE UNCONCERNED UNIVERSE

Biological science, including Charles Darwin's well-established theory of evolution and George Wald's thorough competent account of the chemical origin of life, show how man did develop in the midst of an indifferent nature (See Darwin's **Origin of Species**, 1859; and Wald's paper in the **Scientific American** magazine, August 1954, and in the book **The Physics and Chem-**

istry of Life, paper covered, Scientific American Books, Simon and Schuster, N. Y., 1955, ch. 1). The origin of life on earth, probably about 2,500,000,000 B.C. in quiet arms of the ocean, was caused strictly according to the natural laws of chemistry, and was not intended or foreseen by anyone. It was not a psychological process and was not guided by any such process. Darwin's theory of evolution by the natural selection of unplanned variations (now called mutations) accounts for the development of man's spiritual qualities, such as consciousness, reason, culture, a passion for truth, a love of justice, benevolence, kindness, an appreciation of beauty, free-will, and moral responsibility. Most mutations are bad and in a rigorous struggle for existence natural selection has wiped out the heredity of the individuals who had the bad ones. It has saved for parenthood the ones who happened to have mutational advantages which have been accumulating through the millenia.

The evidence of experience, as interpreted by reason, indicates that the universe is basically physical, non-psychological, and not intrinsically spiritual. It is utterly indifferent to man and to any of the myriad forms of life which have naturally and unintentionally evolved within it. There is no life or mind in non-protoplasmic physical objects. The belief in animism, prevalent in tribal cultures, is not supported by the science of enlightened civilized people.

The widespread conviction that the world is controlled providentially is partly cultural. In the West it is in large measure due to the Judaeo-Christian tradition and to the orthodox churches which sponsor this tradition. It is also partly due to wishful thinking. People desire that the foundation existence or ultimate reality of the universe will care for them tenderly and wisely. This yearning, in pre-scientific days, motivated the creation by man of the ideological-theological aspect of his religious tradition.

Sigmund Freud, in his book **The Future of an Illusion** (Double-day-Anchor, paper bound, N.Y., esp. pp. 77-78) maintains that this tradition is an infantile obsessional neurosis of our society and of nearly every society. In infancy, he points out, one normally was cared for by his natural parents. With maturity, the person himself must make; his own decisions and take real responsibility; but he still yearns, at least subconsciously, to have a great powerful cosmic Father or Mother watch over him, guide him, and protect him. This wish is the foundation of orthodox and of much liberal theology, revealing the immaturity of the ideological phase of present day, and of almost all civilized, culture.

Enlightened people must get their security from their friends, their families, their various other social institutions, from their own intelligent direction of their own natural energies, from nutrition, hygiene, ductless glands, and from all of the natural forces making for bodily and mental health. Moreover, they never get perfect security. There will always be anxiety and tragedy; and finally death will annihilate every individual.

The basic idea in Humanism is that the cosmos is indifferent to man, and that if man does not do what he can to establish social justice and human happiness, nobody else will. Also, if he does what he can, still nobody else will.

We human beings are teleological (fundamentally, the universe is not). We have purposes, and we have some ability to accomplish them. Our purposes and our powers were unintentionally produced by a natural creative evolutionary causal process.

Humanism is properly a belief in a natural, intrinsically non-purposive and unconcerned cosmos. —Gardner Williams

Editor's Note: This article by Professor Gardner Williams presents the scientific point of view as related to Rev. Eugene Kreves' article in the August 1958 issue of this magazine, in which he related that "were nature . . . indifferent, man would never have evolved and could not now exist."

* * *

Child Delinquency

Billy Graham is reported as having an answer to the problem of child delinquency. "Teach them to know God through Bible reading in the home. have family prayers and regular church attendance."

Comment: You cannot know God by reading the Bible in the home or any other place. The Bible has no one uniform theory of the location, nature or function of God. As for family prayers, those I have gotten betrayed into are as barbaric as the dance of the witch doctor or the Roman mass. Finally the Bible is not a child's book. A person mature enough to read the **Decameron** is ready for Bible reading. As to regular church attendance, it's good if you find it good. If it offends your historical orientation, your aesthetic sensibilities, your feeling for form and logic, or is antithetical to your experience or common sense, I'd say it is not good. I think it reckless to claim all church attendance is good.

* * *

What we need in our State Department are more eggheads and fewer fatheads. —Tom Tavit

Loyalty Oath Held Greater Peril to Freedom Than Spies

The California loyalty oath law was nullified by a U. S. Supreme Court 7-1 decision on June 30 which permits the oath to stand but bars its enforcement.

The law required churches and veterans seeking property tax exemptions to sign loyalty oaths.

In a separate opinion, Justices Hugo Black and William Douglas said:

"Loyalty oaths, as well as other contemporary security measures, tend to stifle all forms of unorthodox or unpopular thinking or expression—the kind of thought and expression which has played such a vital and beneficial role in the history of this Nation. The result is stultifying conformity which in the end may well turn out to be more destructive to our free society than foreign agents could ever hope to be."

* * *

LILIENTHAL, CLAPP BUILD 'TVA' IN IRAN

The two first general managers of the Tennessee Valley Authority, David Lilienthal and Gordon Clapp, now head a large TVA-type project in southwest Iran.

The Iranian government, according to an AP dispatch, has hired the company they head, Development and Resource Corporation, to engineer the project. It covers 58,000 square miles (The Tennessee valley takes in 41,000) and includes a dozen dams for flood control, irrigation, and power.

A 630-foot-high dam now is being built on the Dez river. It will irrigate 375,000 acres and generate 520,000 kilowatts.

Sugarcane is being grown experimentally and a sugar mill is planned. Iran now imports two-thirds of its sugar, mostly from Formosa and Cuba. Power lines will link the dams with Iran's big Abadan oil refinery.

Most of the projects are scheduled to be finished in 1961, when the Iranian seven-year plan ends. —Co-op Consumer

* * *

Light on the Horizon

Donald Wade, theology professor at Knox College, is reported as saying the Buddhists in Asia have a school training 2000 missionaries to "save the world from the errors of Christianity."

* * *

"There is a cosmic impatience with the historic process that will not wait on lingerers in ghostly idealism, born in myth and anthropomorphic superstition."

—Stephen Fritchmann

CALIFORNIA EXPANSION

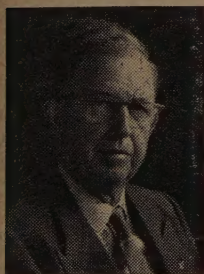
What a dynamic culture is being built here in California. Although Unitarians and Universalists are beginning to build new fellowships, in many cities the fundamentalists seem to have taken over. Humanists must keep the liberal churches liberal and where this is not possible we must form new Humanist units. What happens to Man is the important thing! We must not let the McPherson and the Fifields dominate the religious scene. I am convinced in talking to many people here that they are just waiting for a movement such as ours. The need is here and people are crying for enlightenment. What will our answer be?

—J. W. McKnight

* * *

EDITORIAL

The public school is the foundation upon which our American democracy rests. Destroy that base by such direct methods as some of the people in some of our Southern states (such as Faubus) propose in their segregation program. Permit the Roman



E. O. CORSON

Church to carry out their program of the replacement of our school system with a parochial school system. According to their own statements, they are not in favor of the democratic procedures as set up in the Constitution of the United States. The combination of these forces are among those that are destroying our American faith in the things we depend upon as the basis for the soundness of our everyday work and thinking, and the way ahead for those that follow. This is creating an unspoken fear in the minds of our people and is a danger sign that needs vital attention.

This year's election in California will indicate how successful they will have been in this State, where the public school system appears to have disintegrated to an all-time low. Maybe the statement of the Roman hierarchy, "that our American school system is washed up" is closer to being true than we realize.

One of the refreshing things that has just come to my desk relating to these matters, and particularly school integration, is the following resolution which I am passing on for your thought and study:

Resolution on School Integration

The Socialist Party-Social Democratic Federation hails the Supreme Court decisions in the school cases as opening the way

for immediate executive and legislative action to achieve full integration in the public schools of the United States, North and South. The re-affirmation of the historic 1955 Supreme Court decision calling for such integration makes it incumbent on all person of good will to rally behind a program which will implement one of the basic premises of American democracy—equality before the law.

As part of such a program, the SP-SDF recommends that the following steps be taken:

1. President Eisenhower is urged to call a special session of Congress to enact legislation to implement the provisions of the Fourteenth Amendment in all fields of civil rights, including school integration.

2. The Department of Justice is urged to seek injunctions against public officials and all others attempting to close schools in defiance of the law of the land.

3. President Eisenhower is asked to employ his moral prestige and the full power of the federal Government in support of those American citizens who seek to end school segregation.

4. In the event of the closing of State supported schools, we endorse the proposal of the American Federation of Teachers that the federal Government offer non-segregated school facilities for those students whose classrooms have been shut.

* * *

IDEALS TO LIVE BY

A life without love in it is like a heap of ashes upon a deserted hearth—with the fire dead, the laughter stilled, and the light extinguished. It is like a winter landscape—with the sun hidden, the flowers frozen, and the wind whispering through the withered leaves. . . . For love is seldom unselfish. There is usually the motive and the price. Do you remember William Morris, and how his life was lived, his fortune spent, his hands busied—in the service of others? He was the father of the settlement movement, of co-operative homes for working people, and of the arts and crafts revival, in our day. He was a "soldier of the common good." After he was gone—his life began to grow in radiance and power, like a beacon set high upon a dangerous shore. In the twilight of his days he wrote what I like to think was his creed—and mine: "I'm going your way, so let us go hand in hand. You help me and I'll help you. We shall not be here very long, for soon death, the kind old nurse, will come back and rock us all to sleep. Let us help one another while we may."

—Frank P. Tebbetts

THE MEMBERSHIP ROLL CALL

The Humanist World Fellowship publishes the Humanist World Digest, which builds for humanism squarely on the universal idea of brotherhood and the operation of the free mind seeking truth.

Will you answer this roll call and help spread the message of religious humanism in its creation and pursuit of ideals and values and the relationship men feel with one another and the universe? The subscription to the Humanist World Digest is now \$1.50 for one year. Why not also send in a subscription for a friend. The Humanist World Digest will act as a missionary toward bringing light where darkness prevailed. We will thank you for the names of those you think might like to know about this magazine. Support of this good work comes from subscribers and their contribution. Our subscribers are our only angels.

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1011 Heinz Avenue - Berkeley 10, California

INTERPRETING HUMANIST OBJECTIVES

HUMANIST WORLD FELLOWSHIP is a religious association incorporated under the laws of the State of California with all the rights and privileges of such organizations. It enrolls members, charters local societies, affiliates like-minded groups, establishes educational projects and ordains ministers.

HUMANIST WORLD FELLOWSHIP defines religion in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the inviolable dignity of the individual and declares democracy the only acceptable method of social progress.

MODERN HUMANISM seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST WORLD FELLOWSHIP** is a shared quest for that good life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

HUMANISM insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purpose of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest developments of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

HUMANISM recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must eradi-

cate racial antagonisms, national jealousies, class struggles, religious prejudices and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race striving toward a commonwealth of man built upon the principles of justice, good will and service.

HUMANISM seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Institutions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

HUMANISM has no blind faith in the perfectibility of man but assumes that his present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

HUMANISM accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. Man has made his own history and he will create his own future — for good or ill. The Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST WORLD FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.

STARR KING SCHOOL FOR THE MINISTRY
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